

The Validity of Sale and Purchase Contracts in the Al-Mujtama' Islamic Boarding School, Pamekasan: A Study Based on Imam al-Shafi'i's *Al-Umm*

Aisatul Qomariyah¹, Samheri²

¹² STAI Al Mujtama Pamekasan, Indonesia

* Correspondence e-mail; aisyatulqomariyah845@gmail.com

Article history

Submitted: 2026/05/01; Revised: 2026/06/11; Accepted: 2026/07/12

Abstract

Self-service transactions, in which buyers independently select goods, make payments, and collect change without the seller's direct involvement, represent an emerging form of commercial practice that has been increasingly adopted in various educational institutions, including Islamic boarding schools (pesantren). One such practice is implemented in the canteen of Al-Mujtama' Islamic Boarding School, Pamekasan, where transactions are conducted without verbal *ijab* (offer) and *qabul* (acceptance). This practice raises legal questions because, according to Imam al-Shafi'i, the *ṣighah* (contractual expression) constitutes a fundamental element in the formation of a valid sale and purchase contract. This study aims to examine the validity of sale and purchase contracts implemented in the canteen of Al-Mujtama' Islamic Boarding School, Pamekasan, from the perspective of Imam al-Shafi'i as articulated in *Al-Umm*. The research employs a qualitative method using both empirical juridical and normative approaches. Primary data were collected through observations and interviews with the canteen management and students, while secondary data were obtained from *Al-Umm*, the Qur'an, Hadith, and relevant literature on Islamic economic law. Data were analyzed descriptively by comparing the transaction practices observed in the field with Imam al-Shafi'i's legal conception of contractual formation. The findings reveal that the transactions are conducted on the basis of mutual trust, voluntary consent, and established customary practice. Although no verbal *ijab* and *qabul* are expressed, the transactions satisfy the essential substantive requirements of mutual consent, certainty of the subject matter, price transparency, and the absence of *gharar* (excessive uncertainty) and fraudulent elements. Accordingly, based on an analysis of the concepts of contract formation, *mu'āṭah* (sale by mutual conduct), *'urf* (custom), and *maqāṣid al-sharī'ah* (the higher objectives of Islamic law), the practice may be regarded as substantively valid and demonstrates the flexibility of Islamic law in accommodating contemporary commercial practices while preserving fundamental *Sharī'ah* principles.

Keywords

Sale and Purchase Contract; Imam al-Shafi'i; *Al-Umm*; Islamic Economic Law



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

INTRODUCTION

Islam is a comprehensive religion that governs all aspects of human life, encompassing both the relationship between human beings and their Creator (*ḥabl min Allāh*) and the relationships among human beings (*ḥabl min al-nās*). These two dimensions are regarded as inseparable and complementary, reflecting the holistic nature of Islamic teachings in regulating both spiritual devotion and social interaction. (Siregar, 2024). Within the sphere of human interactions, Islam places significant emphasis on economic activities through the concept of *mu'āmalah* (commercial and civil transactions). Economic activities are regarded as acts of worship when conducted in accordance with *Sharī'ah* principles that uphold justice, public welfare (*maṣlaḥah*), transparency, and fairness while prohibiting practices involving *ribā* (usury), *gharar* (excessive uncertainty), *maysir* (gambling), fraud, and other forms of injustice. Accordingly, *mu'āmalah* occupies a central position within Islamic teachings by regulating interpersonal relationships, particularly those concerning property, rights, and legal obligations. (Farikhin, 2022).

Sale and purchase (*al-bay'*) constitute the most prevalent form of contract in everyday economic life. This contract serves as the primary legal instrument for fulfilling human needs and facilitating the exchange of goods and services. Islamic legal literature consistently affirms that *al-bay'* is fundamentally permissible (*ḥalāl*), based principally on Qur'an 2:275 (*Sūrat al-Baqarah*), which explicitly distinguishes lawful commercial transactions from *ribā* (usury), the latter being categorically prohibited. (Khatimah & Alim, 2024).

Economic activities have evolved not only within traditional markets and modern commercial centers but also in Islamic educational institutions, including *pesantren* (Islamic boarding schools). Contemporary *pesantren* function not merely as centers of Islamic education but also as dynamic environments in which economic interactions take place among students, administrators, teachers, and surrounding communities. These economic activities are intended to promote *falāḥ* the attainment of well-being and success in both this world and the Hereafter in accordance with the ethical and normative principles of Islamic economics (Atna et al., 2025). The presence of Islamic boarding school cooperatives, canteens, bookstores specializing in Islamic texts, photocopying services, and various daily commercial transactions demonstrates that *pesantren* possess a relatively complex and dynamic economic ecosystem.

Al-Mujtama' Islamic Boarding School in Pamekasan is one of the *pesantren* that maintains a vibrant internal economic environment. Various sale and purchase transactions are conducted daily to meet the needs of its students. In practice, these transactions are often carried out in a simple manner, relying on mutual trust, established custom, and practical convenience. On the one hand, such practices reflect the values of *ukhuwwah* (Islamic brotherhood) and mutual trust. On the other

hand, they may give rise to legal concerns if the contracts fail to satisfy the essential pillars (arkān) and conditions (shurūṭ) of a valid sale and purchase agreement. The complexity of daily commercial activities within the pesantren requires contractual arrangements that are clear, fair, and transparent, while the legal validity of each transaction ultimately depends on compliance with the foundational principles of fiqh al-mu'āmalāt (Farikhin, 2022).

According to the Shāfi'ī school of jurisprudence, the validity of a sale and purchase contract is determined not merely by the mutual agreement of the contracting parties but also by the fulfillment of its essential pillars (arkān) and conditions (shurūṭ), the certainty of the subject matter, lawful ownership of the goods, the seller's ability to deliver the object of sale, and the presence of a valid ṣighah (contractual expression) that evidences the mutual consent of both parties. Imam al-Shāfi'ī's legal reasoning, as articulated in *Al-Umm*, provides a comprehensive normative framework for assessing the validity of sale and purchase contracts. Accordingly, this framework serves as a relevant analytical lens for examining contemporary commercial practices that have developed within the environment of Islamic boarding schools (pesantren) (Nst et al., 2025).

Previous studies on sale and purchase contracts have been extensively conducted; however, most have focused on electronic commerce, Islamic cooperatives, Islamic financial institutions, and traditional markets. One relevant study is that of Nur Hidayatul Rizqia, entitled *The Practice of Sale and Purchase Transactions in the Canteen of Hidayatul Mubtadi-ien Islamic Boarding School, Sampangan, Pekalongan City: A Shāfi'ī School Perspective* (Hidayatul Risqia, 2022). Another relevant study was conducted by Eliya Mambaul Fauziyah, entitled *The Sale and Purchase of Confiscated Goods from the Perspective of the Shāfi'ī School: A Case Study at Al-Hikmah Al-Fathimiyyah Islamic Boarding School, Malang* (Mambaul Fauziyah, 2023). Nevertheless, studies that specifically examine the validity of sale and purchase contracts within the context of Islamic boarding schools (pesantren) through the perspective of Imam al-Shāfi'ī as articulated in *Al-Umm* remain relatively limited. Accordingly, this study offers a novel contribution by integrating an empirical investigation of commercial practices in a pesantren with a normative analysis grounded in Imam al-Shāfi'ī's legal framework as presented in *Al-Umm* (Zakir & Winario, 2025).

Based on the foregoing background, this study addresses two principal research questions: (1) how sale and purchase contracts are practiced at Al-Mujtama' Islamic Boarding School, Pamekasan, and (2) how the validity of these contracts should be assessed from the perspective of Imam al-Shāfi'ī as articulated in *Al-Umm*. The findings are expected to contribute to the advancement of Islamic economic law, particularly by enriching the application of fiqh al-mu'āmalāt within the context of Islamic boarding schools and other faith-based educational institutions.

METHODS

This study employs a qualitative research design using an empirical juridical approach (Efendi & Ibrahim, 2018). The empirical juridical approach is applied to examine the sale and purchase practices carried out in the canteen of Al-Mujtama' Islamic Boarding School, Pamekasan, as a social phenomenon, while simultaneously assessing their conformity with the legal principles governing sale and purchase contracts as formulated by Imam al-Shāfi'ī in *Al-Umm*. This combined approach was selected because the object of the study encompasses not only the legal behavior of the parties involved but also requires a normative examination of the principles of *fiqh al-mu'āmalāt* that serve as the basis for determining the validity of contractual agreements.

The study was conducted at Al-Mujtama' Islamic Boarding School in Pamekasan, East Java, with a particular focus on sale and purchase transactions in the boarding school's canteen, which operates under a self-service system. The research participants consisted of the canteen management and students who directly engaged in commercial transactions. Informants were selected through purposive sampling, whereby individuals possessing a comprehensive understanding of the transaction mechanisms and the capacity to provide relevant information regarding the sale and purchase practices were intentionally chosen.

The study utilized both primary and secondary data. Primary data were collected through direct observation of the transaction mechanisms implemented in the boarding school's canteen and through in-depth interviews with the canteen management and students. The interview findings indicate that transactions are conducted on the basis of mutual trust, long-established customary practices, and the voluntary consent of the contracting parties. Secondary data were obtained through a comprehensive literature review, including *Al-Umm* by Imam al-Shāfi'ī as the primary legal source, the Qur'an, Hadith, classical works on *fiqh al-mu'āmalāt*, relevant statutory regulations, and scholarly publications addressing sale and purchase contracts and *mu'āṭāh* (transactions concluded through mutual conduct without explicit verbal offer and acceptance).

Data were collected through observation, interviews, documentation, and library research. The collected data were subsequently analyzed using the interactive data analysis model, which comprises three stages: data reduction, data display, and conclusion drawing. The analysis was conducted by systematically comparing the sale and purchase practices observed in the field with Imam al-Shāfi'ī's legal conception of contractual formation as presented in *Al-Umm*. This analytical process enabled the researcher to assess the validity of the sale and purchase contracts

implemented within the canteen of Al-Mujtama' Islamic Boarding School, Pamekasan.

FINDINGS AND DISCUSSION

The Concept of 'Aqd (Contract) in Islamic Law

A contract ('aqd) is defined as the concurrence of ijab (offer) and qabul (acceptance), which gives rise to legal consequences concerning the subject matter agreed upon by the contracting parties. In Islamic law, contracts are founded upon the principles of freedom of contract, mutual consent, justice, and public welfare (maṣlaḥah) (Safnul et al., 2020). A valid contract requires clearly identified contracting parties, a definite and lawful subject matter, and a valid ṣighah (contractual expression) that reflects the mutual agreement of the parties. Furthermore, the validity of ijab and qabul depends on the clarity of their wording, the correspondence between the offer and the acceptance, and the continuity of both declarations within the same contractual session (majlis al-'aqd) (Lubis, 2023).

According to Imam al-Shāfi'ī, sale and purchase (al-bay') refers to the exchange of property for property conducted on the basis of mutual consent (Pamungkas Wahyudi, 2021). This definition is also closely related to the Qur'anic principle of an tarāḍin minkum (mutual willingness among yourselves), which emphasizes that commercial transactions must be carried out based on the voluntary agreement of the parties and must not result in harm to either side (Fattah, 2024). A sale and purchase contract is considered valid when it fulfills the following pillars and requirements:

1. The seller and buyer possess legal capacity to enter into a contract.
2. The object of sale is lawful, clearly identified, and known by the contracting parties.
3. The price is clearly determined and agreed upon.
4. The presence of ṣighah in the form of ijab (offer) and qabul (acceptance).
5. The transaction is free from gharar (excessive uncertainty), fraud, and elements of injustice (Latifah et al., 2025).

Sale and Purchase Practices at Al-Mujtama' Islamic Boarding School, Pamekasan

The results of the observation indicate that transactions are conducted without the physical presence of the seller. The goods are labeled with fixed prices, allowing buyers to select the items they wish to purchase independently. Payment is made by placing money into a designated payment box, while any excess payment is returned by the buyer taking the appropriate change themselves. This system operates based

on mutual trust and a culture of honesty that has long been established within the pesantren environment.

According to the canteen management, this practice has been maintained because it has become a shared custom and has never resulted in significant disputes. Meanwhile, Ustadzah Ernawati Syah stated that the sale and purchase practices in the pesantren canteen are considered valid because they were mutually agreed upon from the beginning and have been continuously practiced over generations. This collective agreement serves as the foundation for all parties involved in the transaction, thereby preventing disputes concerning the mechanism of the sale and purchase process.

This perspective demonstrates that the pesantren community places greater emphasis on the existence of mutual consent (*tarāḍī*) between sellers and buyers rather than on the formal expression of contractual statements. In practice, students have already understood the established transaction procedures, allowing the sale and purchase process to be conducted in a simple manner without requiring lengthy verbal contractual expressions as commonly described in classical Islamic jurisprudence literature (Arta & Yuriansa, 2023). The same study emphasizes that mutual consent may be manifested either through verbal expressions or through actions that demonstrate the parties' mutual agreement (Nur et al., 2022).

A similar view was expressed by Lu'luul Munawwaroh, who stated that such sale and purchase practices are considered valid because Al-Mujtama' Islamic Boarding School does not adhere exclusively to a single school of Islamic jurisprudence (*madhhab*), but rather emphasizes general Islamic values in conducting *mu'āmalah* activities. Therefore, the validity of transactions is primarily assessed based on the fulfillment of fundamental *Sharī'ah* principles, including honesty, justice, and the mutual consent of the contracting parties.

Meanwhile, another informant, Ziyān Refaul Mufida, related this sale and purchase practice to the Qur'anic injunction stated in Surah al-Nisā' verse 29.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

Meaning: "O you who have believed, do not consume one another's wealth unjustly, but only through lawful trade conducted by mutual consent among you. And do not kill yourselves. Indeed, Allah is Most Merciful to you." (Qur'an, Surah al-Nisā' [4]: 29).

According to this view, as long as the goods being traded are lawful (*ḥalāl*), obtained through legitimate means, free from elements of fraud, and the transaction

is conducted based on mutual consent, the transaction may be considered valid under Islamic law. This perspective is consistent with Islamic legal literature, which emphasizes that the subject matter of a transaction must be lawful and must not contradict the principles established in the Qur'an and Hadith (Putri, 2024).

In general, the interview results indicate that the pesantren community's perception regarding the validity of sale and purchase contracts is primarily based on three main indicators: the existence of agreement between the parties, the lawfulness of the transaction object, and the mutual consent between the seller and the buyer. These three indicators serve as the initial foundation for assessing sale and purchase practices at Al-Mujtama' Islamic Boarding School. Nevertheless, from the perspective of Islamic economic law, the determination of whether a contract is valid cannot rely solely on the perceptions of the parties involved in the transaction. Rather, it requires further analysis based on the pillars (arkān) and conditions (shurūṭ) of the contract as explained by Imam al-Shāfi'ī in Al-Umm.

The Concept of Sale and Purchase Contracts According to Imam al-Shāfi'ī in Al-Umm

Sale and purchase (al-bay') is one of the most significant forms of mu'āmalah contracts in Islamic jurisprudence because it is directly related to the economic activities of society. From Imam al-Shāfi'ī's perspective, the original legal status (al-aṣl) of all forms of mu'āmalah is permissibility (ibāḥah) as long as there is no evidence indicating its prohibition. This principle is based on the words of Allah in the Qur'an, particularly Surah al-Baqarah verse 275, which explicitly permits sale and purchase while prohibiting ribā (usury), and Surah al-Nisā' verse 29, which emphasizes that transactions must be conducted on the basis of mutual consent (an tarāḍin minkum).

Allah mentions sale and purchase in various places throughout His Book, and all of these references indicate its permissibility. Therefore, Allah's legalization of sale and purchase contains two meanings:

First, Allah permits every sale and purchase transaction conducted by two parties who possess legal capacity to engage in commercial activities, provided that the transaction is carried out with mutual willingness and consent from both parties. This represents the most apparent and strongest interpretation of the permissibility of sale and purchase.

Second, Allah permits sale and purchase transactions as long as they do not fall within the category of transactions prohibited by the Prophet Muhammad ﷺ, who conveyed and explained the meanings intended by Allah (Fauzi, 2014). Therefore, the

primary objective of a contract is not merely the transfer of ownership of an object, but also the realization of justice, legal certainty, and the protection of the rights of each contracting party (Kamello & Purba, 2025).

In Al-Umm, Imam al-Shāfi'ī explains that a sale and purchase contract constitutes a form of property exchange that results in the transfer of ownership when all of its pillars and conditions are fulfilled. He considers the contract as a fundamental element that distinguishes a valid transaction from an invalid one. A contract is not merely understood as an economic activity, but also as a legal bond (al-ʿaqd) that reflects the willingness of the parties to conduct an exchange voluntarily. Therefore, the existence of a contract serves both as legal evidence and as a form of protection for the rights of sellers and buyers in the event of future disputes (Lubis, 2023).

Imam al-Shāfi'ī maintains that the validity of a sale and purchase contract requires the existence of legally competent sellers and buyers, a lawful subject matter that is clearly identified and deliverable, as well as a *ṣighah* (contractual expression) demonstrating the agreement of both parties. This *ṣighah* is commonly manifested through *ijab* (offer) and *qabul* (acceptance), which represent the reciprocal expression of the parties' intentions. Within his legal framework, *ijab* and *qabul* are not merely linguistic formalities; rather, they serve as indicators that each party understands the object of the transaction, the agreed price, and the legal consequences arising from the contract.

This perspective has led the Shāfi'ī school to be regarded as relatively stricter than some other schools of Islamic jurisprudence regarding the requirement of *ṣighah*. The Ḥanafī and Mālikī schools generally provide broader recognition of *mu'āṭah* transactions, namely transactions conducted through mutual exchange of goods and payment without explicit verbal declarations. Meanwhile, according to the classical view of the Shāfi'ī school, the presence of *ijab* and *qabul* is considered an essential legal expression that provides certainty regarding the formation of a contract. Nevertheless, the later development of Shāfi'ī jurisprudential thought demonstrates a tendency among Shāfi'ī scholars to acknowledge *mu'āṭah* practices in transactions that have become customary within society, particularly in simple transactions involving relatively small values, provided that the mutual consent of the parties is established and no elements of fraud or dispute exist (Triana, 2024).

Upon closer examination, the essence of Imam al-Shāfi'ī's legal thought does not merely emphasize the verbal articulation of *ijab* and *qabul* as the ultimate purpose of a contract. Rather, his emphasis is directed toward ensuring the existence

of mutual consent (*riḍā*) and the clarity of the parties' intentions. Consequently, the emergence of modern transaction models has generated discussions regarding whether consent must always be expressed verbally or may also be demonstrated through actions that are commonly understood as forms of agreement. This issue represents the point of intersection between classical contract theory and contemporary sale and purchase practices, including the self-service transaction system implemented at Al-Mujtama' Islamic Boarding School, Pamekasan.

CONCLUSION

This study demonstrates that the concept of sale and purchase contracts according to Imam al-Shāfi'ī in Al-Umm places *ṣighah* (*ijab* and *qabul*) as an essential element in the formation of a contract because it serves to indicate the agreement of the contracting parties. The existence of *ṣighah* is intended to provide legal certainty, protect the rights of sellers and buyers, and prevent disputes arising from transactions. Nevertheless, the fundamental substance of a contract remains rooted in the existence of mutual consent (*riḍā*), clarity of the transaction object, certainty of price, and the absence of elements prohibited by *Shari'ah*, such as *gharar* (excessive uncertainty), fraud, and injustice.

The findings from Al-Mujtama' Islamic Boarding School, Pamekasan, reveal that sale and purchase practices are conducted through a self-service system in which goods are taken and payments are made directly without the physical presence of the seller and without verbal expressions of *ijab* and *qabul*. This practice has become an accepted custom among the *pesantren* community, is carried out on the basis of mutual trust, and is supported by a strong culture of honesty.

Based on an analysis of Imam al-Shāfi'ī's legal thought combined with the concepts of *mu'āṭah* transactions, *urf* (custom), and the *maqāṣid al-shari'ah* approach, this study concludes that such transactions substantively fulfill the objectives of contracts in Islamic law because they contain mutual consent between the parties, certainty regarding the object and price, and no elements that invalidate the contract. Therefore, the sale and purchase practice at Al-Mujtama' Islamic Boarding School may be understood as an adaptation of the *mu'āṭah* contract that remains within the framework of Islamic economic law principles while demonstrating the flexibility of Islamic jurisprudence in responding to the development of modern transaction practices.

REFERENCES

Arta, K. H., & Yuriansa, A. (2023). Membudayakan Praktik Jual-Beli Sejak Dini dalam

- Upaya Membentuk Jiwa Kewirausahaan Santri di Dayah Tradisional Aceh. *Jurnal Pengajaran Dan Pendidikan Guru Indonesia*, 1, 1–7.
- Atna, R., Siregar, S., Rababah, M. A., Ritonga, R., Harahap, T. M., & Siregar, E. (2025). Islamic Boarding School Cooperatives As an Instrument for Empowering The Community's Economy: Analysis Of Islamic Economic Law. *Nurani: Kajian Syari'ah Dan Masyarakat*, 25(1), 323–343.
- Efendi, J., & Ibrahim, J. (2018). *Metode Penelitian Hukum: Normatif dan Empiris* (2nd ed.). Prenadamedia Group.
- Farikhin, A. (2022). Gharar, Fraud and Dispute in Islamic Business Transaction an Islamic Law Perspectives. *International Economic and Finance Review*, Vol. 1, No.
- Fattah, A. (2024). Jual Beli dalam Perspektif Al-Qur'an dan Hadis. *Jurnal Ipso Jure*, 1(9), 40–47.
- Fauzi, R. (2014). *Al-Umm*.
- Hidayatul Risqia, N. (2022). *Praktik Jual Beli di Kantin Pondok Pesantren Hidayatul Mubtadi-ien Sampangan Kota Pekalongan Perspektif Madzhab Syafi'i*.
- Kamello, T., & Purba, H. (2025). Contemporary Legal Certainty in Insurance Default Claims: A Comparative Study of Islamic and Positive Law Perspectives. *MELRev: Metro Islamic Law Review*, 4(1), 539–565.
- Khatimah, H., & Alim, A. (2024). Konsep Jual Beli dalam Islam dan Implementasinya pada Marketplace. *Ilmiah Ekonomi Islam*, 10(01), 43–57.
- Latifah, A., Nazhirah, H. M., Wicaksono, M. A., Ningati, S., Widyadhana, T. A., & Suresman, E. (2025). Pandangan Masyarakat Awam Terhadap Teori Akad Dalam Transaksi Jual Beli. *Al-Battar: Jurnal Pamungkas Hukum*, 2(April), 64–77.
- Lubis, I. H. (2023). The Pillars and Conditions of A Contract in Muamalat Transactions. *Mu'amalah: Jurnal Hukum Ekonomi Syariah*, 2(1), 15–32. <https://doi.org/10.32332/muamalah.v2i1.6983>
- Mambaul Fauziyah, E. (2023). *Jual Beli Barang Sitaan Perspektif Madzhab Syafi' i (Studi Kasus di Pondok Pesantren Al-Hikmah Al-Fathimiyyah Malang)*.
- Nst, A. A., Islam, U., & Sumatera, N. (2025). Analisis Fiqih Muamalah dalam Transaksi Jual Beli Online Menurut Perspektif Hukum Islam dan Syariah. *Jurnal Ilmiah Ekonomi, Akuntansi Dan Pajak*, Vol.2(September).
- Nur, M., Afandy, A., Dinurri, U., & Atmaja, F. F. (2022). Concept of ` An-Taradhin Minkum in the Perspective of Qur ' an and Hadith. *KnE Social Sciences*, 2022, 285–296. <https://doi.org/10.18502/kss.v7i10.11366>
- Pamungkas Wahyudi, M. (2021). Bay'Al-Inah dalam Pemikiran Imam Syafi'i dan Imam Malik. *Jurnal Antologi Hukum*, 1(1), 34–50.

- Putri, M. S. (2024). Penerapan Rukun dan Syarat Jual Beli dalam Transaksi Online Berdasarkan Ekonomi Syariah. *Journal Of Syariah Economic and Halal Tourism*, 3(2), 39–52.
- Safnul, D., Kamello, T., Purba, H., & Ikhsan, E. (2020). Protection of Legal Contracts from Islamic Perspective Islam. *Atlantis Press*, 413(Icolgis 2019), 68–70.
- Siregar, I. (2024). Prinsip Prinsip Dasar Muamalah Dalam Islam. *Jurnal Ilmu Morfologi, Budaya*, 2(4).
- Triana, N. (2024). Views of The Assembly and “ Shighat ” On The Contract and Their Relevance to Contemporary Economic Dynamics. *Al-Amwal: Journal of Islamic Economic Law*, 9(1), 60–76.
- Zakir, M., & Winario, M. (2025). Analisis Hukum Jual Beli Salam dalam Perspektif Imam Syafii. *Journal of Legal Sustainabilty (JOLS)*, 2, 31–38.